



MESSENGER

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The Nanerige Receive the Message from the Messengers

By Dan Petersen

After 15 years of preparation, we had our first meeting with elders of the Nanerige Senufo village of N'dorola in order to begin bringing Good News to the Nanerige people. We had announced to the elders some weeks earlier that we had a message for them, but we had to wait for them to call us. You cannot just set an appointment with the village elders; you have to request an audience with them and then wait until they call you. When we were finally called, we took the selected portions of Scripture (chronological selec-

tions from Genesis through the life of Christ) on six cassette tapes, together with a prepared "speech" in Nanerige. The "executive council" of six elders gathered in the shade, sitting on mats, and I read my speech to them.

The six elders who gathered to hear our presentation were the inner-most core of the village of N'dorola. They included the most influential decision makers: the chief of N'dorola's land and sacrifices, the political chief, the rain chief, the eldest blacksmith (the most magical and powerful of the clans), and the two most traditional elders of the oldest ancestral part of town. Anyone hoping to have a lasting

impact on Nanerige society must build on the foundation of these elders, otherwise they build on sand.

I explained how we had not come on our own, but had been sent by our own elders from our home place. This was received by much nodding and appreciation; messengers sent by Nanerige elders to another Nanerige village have very important roles in the local society. I reminded them that the first day we arrived in the village, I had told the elders that we planned to bring them a message from God's own words, and that we wanted to live among them in order to translate those words into their own language. Now we had finished preparing the first part of those words, and

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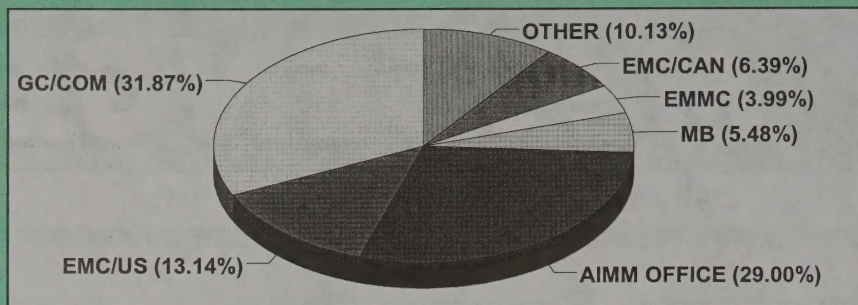


Silorola elders, Dan & Maliki. Picture taken just after the elders expressed their response to the Word of God.

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AIMM Revenue Sources 1998



The pie chart above represents the 1998 budget for AIMM which excludes missionary salaries. This budget is \$438,078. The AIMM office is responsible to raise 29.0% or \$127,032 this year. The AIMM portion is raised as you send your contributions directly to our office either in Steinbach, Manitoba, or in Elkhart, Indiana. If God is challenging you to become involved with AIMM, now would be the perfect time to send your gift to:

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Thank you for your prayers and support.

Editorial

What Is Today's Vision for the Future?

CIM/AIMM: A Story of Vision, Commitment and Grace is just off the press. Jim Bertsche highlights in this title three important components active in the accomplishment of what God has done through the ministry of CIM/AIMM across the years. Vision is one of these components.

From the beginning of this ministry God had his people who looked ahead, who saw the potential of what God could do, who dreamed big dreams, who envisioned the planting of God's church in Africa, who began to plan the blueprint, who sketched the map, who committed themselves to draw on God's grace to accomplish the task. These people included missionaries, AIMM administrators, partnering conference administrators, donors and prayer partners. All were essential to the realization of the vision which God had given.

In this edition of the *AIMM Messenger* you will read of how vision continues to guide in ministry and result in blessing as the vision becomes reality. Over a decade ago the Petersens envisioned the day when they would share God's Word with the Nanerige people in their own language; the village elders would accept this Message for themselves and recommend it to their people. Workers in Botswana pictured in their minds the time when the AIC leaders who were students in their Bible classes would become the leaders in these classes. Vision continues to motivate to action. Seminars give instruction on stewardship looking toward the day when the Congo Mennonite Churches will be self-supporting. New workers go to Senegal with an image in mind of Wolof people worshipping God and then sharing the Message with other Muslim peoples.

As we approach the beginning of a new century, we need renewed vision from God for the building of his church in Africa, in the world. Without vision—a goal, picture, blueprint, call—motivation will be minimal. Together as administrators, missionaries, church members, donors, pray-ers let's ask God to give us vision. Let's share the vision with each other (we'd be happy to hear from you) and commit by God's grace to make the vision reality.

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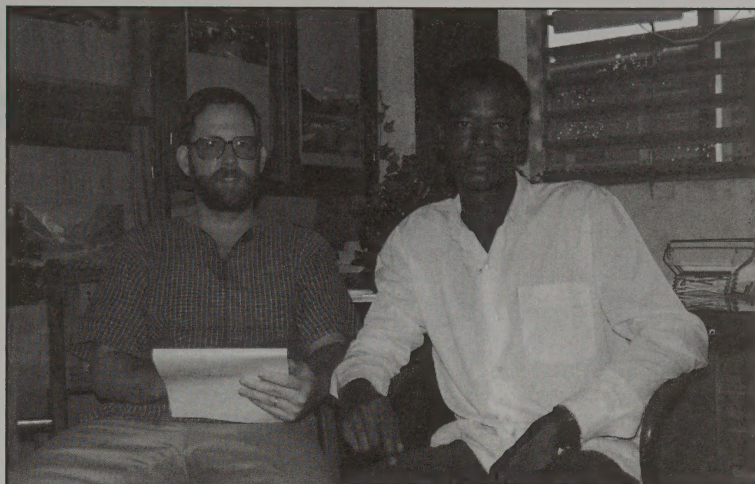
we wanted to present them to the elders, so they would see that we were doing what we had been sent to do by our own elders. We gave them the package of six cassette tapes and placed the tapes on a large French Bible explaining that there was still much of this long message left to be translated, but we had finished the “horns” (main points) of the message.

I explained that these were not white people’s words; my own ancestors did not know these words until someone came and translated them into my people’s language. When my ancestors heard these words, some rejected them and some accepted them. Those who rejected them went on living in their own way, but those who accepted them found that their lives had changed and they were able to live in a way that pleased God and brought them happiness. We had been told that these words came from God, and now we believe that to be true. Now my elders think that they should not keep these words for themselves only, but that messengers like myself should be sent to other people who have not yet heard these words from God. That is what we have been doing since we arrived: preparing these words so they are clear in their language. When the elders hear these words, some of them will reject them, and others will accept them—that is the way it has been all over the world when people hear this message. And those people who accept the words as God’s words will someday want to send the message to others who have not yet heard it.

The chief formally accepted the tapes and thanked us for bringing them the message from my elders. We then informed the elders that there was one more minor thing we still wanted. We suggested that we thought the elders would really like to listen to the tapes all the way through so they can hear the message for themselves. At this suggestion the formal atmosphere seemed to dissolve, and everyone started saying things like “well, we were wondering when someone would propose that!”

Saturday morning we were back in the chief’s yard, this time in his main long-room so there would be fewer distractions. We began playing the first cassette, which begins in Genesis and talks about how God created the world, where people come from, and why things are the way they are. You could have heard a pin drop (except that pins don’t make noise on a dirt floor).

While the tape was playing, I was fol-



Dan Peterson and Maliki

lowing the text with my finger in a 3-ring binder that held the complete printout of the passages in Nanerige. After only a few minutes, the land chief stopped the tape and asked if all those words were written on those pages. I assured him that they were. “Well then,” he said, “I must have a copy of those papers. Whenever I am sad or lonely I can have a school kid read me these stories.” I had to tell him the truth: a school kid can’t read this yet. It is not written in school French, but in Nanerige and no school kids know how to read Nanerige yet. But I assured him that we hoped we could someday provide these pages for everyone who wants a copy and wants to learn to read the Nanerige writing.

As we left this second meeting with the elders of N’dorola, they assured us that they would let us know as soon as they could meet again.

My trip to Silorola began on a cold winter morning in January. Maliki (Nanerige language helper who has become a Christian) and I had arranged this day ahead of time so we knew the elders should be expecting us. There were 10 elders and two younger guys, plus Maliki and myself. Their response to my introductory speech was similar to the response of the chiefs in N’dorola. I had a small tape player and batteries along and if they wanted to we could start right now and listen to some of the story. The decision was unanimous: let’s get started.

So we played the first chapter of Genesis (through Gen. 2:4). In their society you don’t do teaching by lecturing or preaching; you teach by asking questions. Maliki and I had spent several months

developing a set of teaching questions for each Scripture passage. We continued with the questions on Genesis 1 and then they insisted that we go on to chapter two. And then chapter three, four, five, six, seven, eight ... we finally finished the last question on chapter nine, the end of the story of Noah’s ark and by then the sun was already about here in the afternoon sky. The elders told us to come back every third day until we finish the whole series of passages, which continue through to the death and resurrection of Jesus.

When we played the tape of Joseph’s story, the elders appreciated the importance of Joseph’s position in Egypt (which is just north-east of Burkina). The elders too try to counsel their people not to sell all the harvest, but to store up enough to be able to survive dry years.

Another day, another dusty ride...

We played the stories of Moses and the elders heard God’s ideal that Israel obey their parents, respect their elders, honor authority. The elders just nodded in agreement.... But those ten commandments? Impossible! God was right: those ten simple laws just prove that we could never please God by obeying laws; we all fail too many times. We asked the elders this question: “Well, if we can’t please God by obeying laws, then how do we repair our broken relationship with him?” The elders all agreed: this is probably our biggest problem, we just don’t know.

Another day, another red-pepper sauce ...

When we got to the twenty-some passages we had translated from the Old

Testament prophets (passages that refer to Christ), the going got a little slow. At first they got a bit frustrated, and then one of the elders said, "OK stop a minute. I have something to say. I think there is something we need to get clear here. Look, this message is long and we have to keep concentrating on it. First we had to find out how God made things; and then we had to find out how things got messed up the way they are. Then God wanted to show how to fix the situation, but first He had to show the false paths so we will know the true path when we see it. Now God is telling about the one He is going to send into the world to save His people. We have to really pay attention here or else when this Savior comes we won't even recognize him and we'll be left out. Now let's take these passages seriously!"

Another day, another cassette ...

A son is born miraculously to Mary. The elders can't quite pronounce his name: Yezu ... it's a new one to them and they decide it's easier just to call him God's Son, since that is obviously who he is.

But then we came to a really scary part. Just like in the beginning, when things are going fine, Satan shows up to pull it all apart. Satan has God's Son alone in the bush, and now it's all going to unravel. The elders sat glued to their mats, waiting for the inevitable mess that Satan would now make of God's plans. Satan tries once ... and Jesus resists! Wait, he's trying again, watch out ... Jesus doesn't fall for it! Jesus resists the second time! Oh no, Satan is trying again! Don't believe him, he's a liar, he's just trying to trick you! Wait...Yes! God's Son wins! You should have seen the excitement on the elders' faces; this was the first time anyone had managed not to fall for Satan's lies!

Then Maliki's grandfather asked, "But what do we do when Satan tempts us? How can we resist?" Suddenly the room was quiet. Before I could even think, Maliki responded, "Jesus knew God's Word, and so he knew what was right and what was a lie. That is why we are listening to these cassettes of God's Word together. If we remember God's Word, we will know how to resist Satan's attacks, and God will not let Satan defeat us." Maliki's grandfather thought about that for a minute and said, "Then we better get on to the next story."

When Maliki and I got back to N'dorola I asked him if he had any intuition as to how the elders were going to accept the last tape. Did he think some of them would believe and want to be God's people? He looked at me kind of strange

and said, "You don't understand. Haven't you noticed that there are some who never miss, while others come and go? That's because the light has shown on their lives and some have found it too bright, and they can't come back unless they change their lives. But the ones who have been coming regularly are the ones who have already decided that they want to stay in the light. They already believe, and their lives are already changing. They know Jesus will come to Jerusalem, and they know what will happen to him because the prophets said so, and Jesus himself already told his disciples what was coming. When we go back to Silorola to play the last tape, the only people in the room will be those who already want to walk the path behind Jesus."

There were eight elders gathered with us in the usual cool mud-roofed room. I remembered what Maliki had told me. Of the twenty or so men who had come to some of the sessions, the only ones who were still attending were those who had already decided to follow this path, to believe that Jesus was God's solution to our broken relationship with Himself.

As the tape played, we would come to something that had been mentioned by the prophets in the Old Testament and someone would almost always catch it and say, "Hey, that's another thing the prophets said would happen!"

When the Holy Spirit came on the believers gathered together in the house some days after Jesus had ascended into the sky, the elders were quick to appreciate the significance of the many different languages that the disciples found themselves speaking. This was surely a sign confirming what had long been promised: God would send out through His chosen people a message of Good News to all the other peoples of the world. And look, after all these years, here was the same message finally arriving in Nanerige. No wonder Maliki and I had worked so long to get all these passages translated.

The elders also wondered why it had taken so long for the message to be sent to them....

The last verse we had translated and taped was Acts 2:39. The tape stopped there with Peter's words that God's promise is for all people, even those who are far away. It took a minute for everyone in the room to realize that we were done, there were no more passages to listen to. The first response was, "When will we have more of this to listen to? This isn't enough, we need more!"

Maliki assured them that with God's

help we would try to continue to tape more passages (Phil and Carol Bergen are planning to continue with the translation work in the months ahead.) Then Maliki asked for the elders' attention and reminded them: they all knew that when a messenger has finished delivering his message, his job is done. Now it was up to them, the receivers of the message, to respond in whatever way they wanted. It would be up to them to organize whatever follow-up they would want to do in the village with these same passages. But the least they ought to do is to send a few words back with the messenger, for him to take back to his own elders who first sent him.

We put a blank tape in the tape recorder and Maliki told the elders they were welcome to say whatever they wanted and I would take back their words to my own elders. This is what they said:

"We have heard the message you sent. We elders say to you, thank you. Since this message is also from God, we ask God to help Maliki and Daniel. May God continue to help them as they work together. For their work here among us in Silorola, we ask God to be with them and give them strength. They have taught us the message you sent; now anyone among us who wishes to listen should listen, and whoever will not listen will not listen—each of us must decide on his own."

"Tell your elders who sent you to keep praying for our Nanerige people. These two have called us together and have given us this message, and we are thankful. Tell your elders to pray that we learn what we should from what you have taught us."

"Now there are some people already in our village who are saying, 'Look, there they go again, off to their little private meetings they keep holding.' But God and Jesus are with us, and with God's help, every person who is saying this will also get to hear the same teaching."

We were only messengers. Through the Message (God's Word in their language) we were able to bring about a meeting between a room full of Nanerige elders and the Holy Spirit. We could never do this with all 65,000 Nanerige in all of their individual villages. But we hope that once God's Word is written on the hearts of a few, then the mustard-seed principle starts to work. **PRAY FOR GROWTH.** ☐

A Vision for Unity and Fellowship

by Tim Bertsche

"Tim, don't you have another blanket for me? I'm freezing!" Bishop Masole peered at me from under a woolen stocking cap, buried under an already substantial layer of bedding. We were sleeping on mattresses on the floor at the home of Archbishop Isaac Moshoeshoe in Lesotho. His village, called "TY" for short, is perched on the edge of the mountains, and it was winter. Without the blankets and kerosene heater provided by our hosts Isaac and Rebecca, we hot-weather visitors from Botswana would have been in trouble. "Tim, why did we come to Lesotho anyway?" Bishop Masole continued, "It's too cold here ..." Good question. Why were we freezing in the mountains of Lesotho?

For years in southern Africa, Menno-nites have been promoting the idea of exchange. I'm not talking about a foreign exchange banking business. I'm talking about people. The idea is that when people from different regions with similar interests get together, good things happen. We believe there is much to learn from each other when we meet together for fellow-

ship, study, discussion and prayer. Examples include fraternal exchange visits of African Independent Church (AIC) leaders and North Americans in 1992 and 1995. During these visits, cultural barriers are broken, wrong assumptions are revealed, and false expectations are replaced with reality. The results include growing together as the body of Christ in like-mindedness.

Such an exchange happened between Botswana and Lesotho church members. In October 1997, I invited Rev. Isaac Moshoeshoe of Lesotho, along with his church youth choir to visit us in Francistown for our annual youth Bible conference. They shared with us in our weekend activities centered on the themes of peacemaking and abstinence. Our youth enjoyed hearing their Sesotho songs and mixing with them. In May 1998 we were completing the exchange. I took a group of Botswana pastors, including Bishop Masole down to



Participants of the AFCC/Botswana visitors conference—TY Lesotho, May 13-18, 1998.

Lesotho, to visit the African Federal Council of Churches, of which Rev. Moshoeshoe is president. I had asked him to organize a conference with his churches during which we could meet together and get to know one another. So on Wednesday night May 13th we were huddled under blankets in TY.

The first morning we joined Rev. Moshoeshoe at the village stadium for prayers. All the churches had been invited to participate in a time of intercession for the upcoming elections in Lesotho. Elections were just a week away and there had already been one death related to the campaign. We gathered at the edge of the field together with a cross-section of churches—both AIC and mainline denominations. Archbishop Phofu from St. Mark's Service Church, Botswana was included in the program as a guest speaker.

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Above: (l to r) May 17, 1998: T.Y. Bishop K. Masole, Botswana; Archbishop Phofu, Botswana; Archbishop I. Moshoeshoe, Lesotho; Bishop Mothibi, Botswana; Rebecca Moshoeshoe, Lesotho; Archbishop Adonis, S. Africa; and Tim Bertsche, Botswana.

Below: Standing: (left) Archbishop Isaac Moshoeshoe; (right) Bishop K. Masole, Botswana; Seated: (l to r) Bishop E. Modise, Lesotho; Archbishop Adonis, S. Africa; Rev. Mothibi, Botswana.



A Vision for a Self-Supporting Church

by Richard Steiner

"I never had a teaching on giving like this before," said a student from Madagascar who came into my office after he had participated in my second stewardship seminar. "I want to go back to my country to teach this to my people. I want to give you this money for teaching me this. I feel Gal. 6:6 ('Anyone who receives instruction in the Word must share all good things with his instructor.') tells me to do this." Then he handed me a bill of 100,000 NZ (about \$.75). What he did was unexpected. Yet it was gratifying to hear his words and to receive his gift which symbolized much more than its monetary value.

From the beginning AIMM missionaries have shared a vision of planting a church that is self-governing, self-supporting and self-propagating. The church has become self-governing, but the problem of becoming self-supporting remains, which affects the ability to be self-propagating.

One reason I began my doctoral studies in missiology in 1989 was to find some answers to this problem. How could such a vision be realized in view of the widespread poverty of the church? We were often confronted with Mennonites and others who needed financial help. The people were poor and many had no jobs. Pastors were paid little if anything. People, often desperate, were looking anywhere and everywhere just to live. So I chose for my major project, "A Program to Help the Mennonite Church in Zaïre (now Congo) to Become Self-Supporting." Through my research in Kinshasa among the church leaders and the Sanga Mamba Mennonite Church I learned that there were three obstacles to giving biblically (tithes and offerings): lack of understanding of biblical teaching on tithing, poverty ("I am too poor."), and misuse of the funds by the church. After presenting three messages on successive Sunday mornings, each dealing with an obstacle, I met with those interested to discuss what was presented and to suggest practical ways, such as a budget, to implement the

teaching. Later a questionnaire revealed a change in their thinking and the offerings showed improved giving. I realized that such teaching needed to be continuous and use various methods.

My major project, written and accepted in 1994, was in English—of little value to the Mennonite Church in Congo. I wanted it to be read, reflected on, and acted upon by the Congo Mennonite Church (CMCo). Thus I had it translated into French. My plan was to give a copy to all Mennonite pastors, numbering about 200. However as I presented a copy with my plan to Rev. Fimbo, CMCo President, he wanted me to present a seminar on the subject to many of the Mennonite centers in Congo. We finally reduced the seminars to four: Mbuji-Mayi, Tshikapa, Kikwit, and Kinshasa. I gave four seminars in Kinshasa. Each seminar outside Kinshasa took four days: two for travel and two for the seminar.

The first financial management seminar for pastors and church leaders was held September 6, 1997, at the International Center of Evangelism. It took place on a Saturday from 9 a.m. to 3 p.m. with light refreshments at noon. Each

participant was to pay his own transport, 100,000 NZ (or \$.75) for registration and the same amount for the French manual. This policy was followed in all the Kinshasa seminars, teaching the importance of financial responsibility and not having a beggar mentality.

Using a flip chart outline and a hand-out, I covered these subjects:

- 1) the biblical base of giving and of supporting the church
- 2) blessings from giving biblically
- 3) testimonies from givers
- 4) obstacles to biblical giving
- 5) bad and good motives in giving
- 6) plan of action (commitment, spiritual examination, budget, the role of CMCo and AIMM)

There was also a time for questions. Sixty-two participated in the first seminar. The response was positive. November 1 a second seminar drew 77 participants.

At Mbuji-Mayi on December 2-3 92 young adults, laymen, laywomen and pastors participated. On the second day a lady from the local Roman Catholic radio station attended and interviewed me live. Pastor Kabeya, the regional president and a former CMCo treasurer trained in Morocco in accounting, presented a session on budgeting. The delegates were greatly appreciative and their response was positive. In each two-day seminar, attendance increased the second day.

Each seminar concluded with a practical challenge to a personal commitment to tithe and give generously. Each delegate was asked to examine his/her relationship

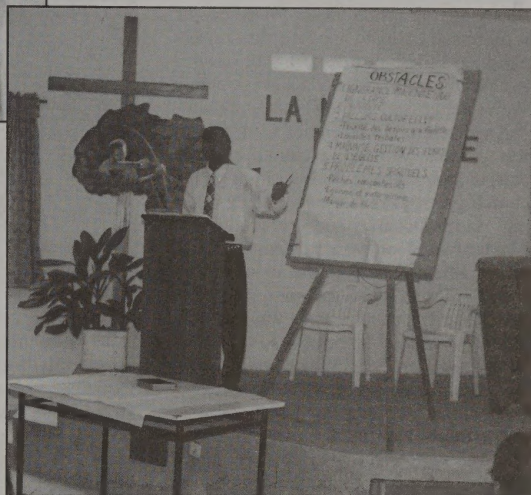


CMCo church leaders at Mbuji-Mayi for seminar, December 1997. Kabamba, Kabeya, Kabongo, Kazadi, Steiner



Left: CMCo seminar for ladies—January 15, 1998, Kinshasa.

Below: Pastor Kakhenda helps at seminar January 15, 1998, seminar for ladies, Kinshasa.



before God and others and to deal with sin. Budgeting was explained for the family and for the church and all were encouraged to use this tool and to teach these truths to others.

One Sunday I was invited to preach at the Mennonite Church in Ma Campagne in Kinshasa. As a part of this worship service a young adult who had attended a stewardship seminar presented part of what he had received there. The whole seminar was being taught on a series of Sundays. It was gratifying to see how one participant was sharing (and he did a good job!) what he had learned.

Another aspect of the practical application was for CMCo administration to do its part by creating a spiritual climate in which this could happen. Giving is a spiritual matter and a part of the total commitment a Christian makes to his/her God. It was a call to revival, to renewal, to obedience to the Word. CMCo was asked to look at its organizational set up. Is it structurally efficient to accomplish the task of making disciples of all nations? It was called to train people in biblical giving, in proper financial management techniques, and in accountability with resources. Thus it was to be open and transparent with its finances, clearly reporting to its members and to AIMM how it used its money.

Because Mennonite women are indeed important in the life of the church and are often responsible for the finances in a family, a seminar was held for them on January 15, 1998, at the Evangelism Center in Kinshasa. Pastor Kakhenda, Vice-President of the CMCo Kinshasa province, helped present some of the seminar directly in Lingala. My part was translated into Lingala. Sixty participated. One lady was invited by a student's wife. The student and his wife had made friends with a Catholic lady and had been wit-

nessing to her. She was not ready to attend a Protestant church, but she was willing to attend this seminar. Afterwards the student told me she liked the seminar and was then ready to accept Christ as her Savior.

The seminar in Kikwit was held on February 4-5 with 150 attending.

The largest attendance was at Tshikapa where 250 attended on March 3-4. Pres. Fimbo, V-Pres. Shamuimba and the other members of the administrative team were wholly supportive and encouraging and had done a great job in publicizing and organizing this seminar. A member of the Kabila government at Kinshasa, a fine Mennonite layman, participated. At the end a layman gave me a chicken to thank me for the teaching.

The last seminar was held in Kinshasa for young adults on May 1, Labor Day. Forty attended and Pastor Kakhenda again shared in the presentations. Although the number seemed small, it was encouraging because I knew it was a financial burden for the participants (transport, registration, manual fees). The largest delegation came from a new church plant in Matete. I was not surprised as I had noticed a large group of young adults at this church when I preached there on March 8. I was impressed with the spiritual life of this church. The pastor was a layman. The church was growing. In attendance were 83 and the offering came to \$91.00 (without counting our offering). Many churches even larger would not give more than \$5.00 to \$10.00. Later I learned that the

house church was continuing to grow with attendance over 100.

I received an invitation to go to Bukavu, Kivu to give the seminar to the new Mennonite churches being planted by Mennonite missionaries in eastern Congo. Unfortunately lack of time kept me from going. Rev. Begela and his wife, who are the missionaries, both completed their training at our Center. He attended the seminar in September before leaving for his missionary work. I encouraged him to hold the seminar himself.

Will the vision of a self-supporting church be realized? The seeds have been planted. Over 730 have attended the seminars and over 525 manuals have been distributed. I left with Pastor Kakhenda the responsibility of this ministry, encouraging him to give stewardship seminars in each of the 18 Kinshasa Mennonite churches. Each participant was challenged to teach others. It will take time to change from a beggar mentality to a generous giving spirit. I am committed also to pray that God will indeed do his work of transformation and blessing in the lives of the members of the Mennonite Church in Congo. ■

Building Relationships among the Wolof

by Jonathan Bornman

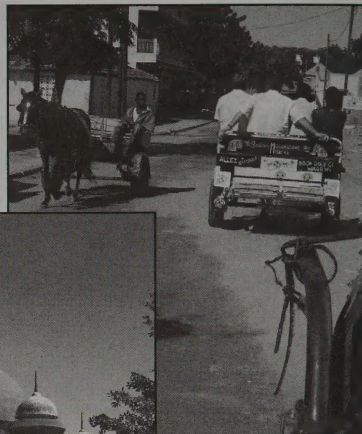
*M*y driving vision for the Wolof people is an image I believe God's Spirit imparted since I first heard of this unreached people. Imagine with me a scene wherein Wolof men, women and children are worshipping before the throne of God. Out of this glorious worship, a church emerges that is truly Wolof. It is a multiplying church given to raising up leaders, sending out missionaries and challenging the Muslim world of West and North Africa by its radical witness to the abundant life found in Jesus. When gathered in worship they sing, dance and pray in ways that are uniquely Wolof—so much so that any Wolof person feels drawn into God's life-changing presence.

How on earth does this vision translate into a meaningful church planting strategy? And with what understandings might we give ourselves to the work? In first place, we must keep before us that accomplishing this vision is not about us or about what we can and will do. Rather it is about what God is already doing to prepare a people to receive His presence—a work that has long preceded our arrival and one that will ultimately find its culmination when we are seated along with many Wolof believers at the wedding feast of the Lamb.

We have the incredible opportunity of



Above: Traveling by horse cart in Louga.
Left: Mosque in Louga.



participating in God's work. Our position is one of willing, obedient servants, faithfully fulfilling the Master's plan. Participation in God's ministry to the Wolof is not just for those who will go to Senegal, but for every person who gives, prays or in some way uses their gifts to further God's purposes among this elegant people. Much has already transpired in the quest to plant a Wolof church. Over fifty years of witness precede our efforts. Some 30-50 Wolof people have accepted Christ through various Christian initiatives. As of late, many missionaries in Senegal are beginning to work in a spirit of partnership and cooperation. AIMM has made several fact-finding trips to Senegal. Communion Fellowship spear-headed an exploration trip to Senegal in 1997 along

is strategic in laying the ground work for future workers.

With God's help, by summer of 1999 the whole church planting team will be on location in Senegal. Language learning and building intimate relationships with Wolof people will be our most important tasks. This will take up all of our first two years, and undoubtedly will continue into the succeeding years. Our conviction is that our willingness to become "Wolof" will be, in part, the bridge across which many Wolof will be able to come to Christ.

Many details of the mission are as yet unclear. What will we do following the language learning phase? What will be our point of entry or our "raison d'être" in the community? We believe that answers to these and many other questions will become clear as we build relationships and become aware of needs in the community.

Our firm conviction is that there are already in Louga the seeds of a vibrant, growing church. These seeds wait to be discovered and nurtured with God's love. How long it takes to see the first fruits of a Wolof church plant is known only to God. Be it two years or fifteen, that is the direction we are headed.

Join us in praying for a movement to Christ among the Wolof people. Pray for open doors for the Wolof Partnership team to live and minister in Louga. May God soon receive the glorious praise of his Wolof children! ☒



Eating lunch

A South African AIC Leader's Vision

by Jean Isaac

Thompson Mpongwana Adonis is archbishop of his denomination, the Reformed Church of Christ which celebrates its 20th anniversary this year. Adonis lives with his wife and six grandchildren several miles outside of the small town of Idutywa in the Eastern Cape of South Africa. He has retired from his position as Agricultural Officer for the Department of Agriculture and Forestry and now spends much of his time and energy on bringing African Independent Churches (AICs) together and in networking ecumenically within the larger church. He has been a primary leader of the Bible-teaching program in the former Transkei region of the Eastern Cape since AIMM began the program in 1982. The Bible teaching is being conducted by AIMM's mission workers, Gary and Jean Isaac.

GI (Gary Isaac): Bawo (Father) Adonis, you have been an AIC leader now for many years. What do you see as the future of the AICs?

TMA (Thompson Mpongwana Adonis): I see African Independent Churches as having a definite future in South Africa. Our churches are growing larger and stronger. There is a lot of division, but the positive side is that division makes for greater growth, for each group develops its own larger constituency. Another growth factor is that the AICs do not assess membership fees, so people from other denominations come to our churches because they yearn for help from God and fellowship with God's people but find the financial assessments burdensome. AICs serve the poorer sector of our society; the many small groups are closer to the people. Particularly our Zionist churches attract members through their prayers for healing.

GI: In what ways are AICs changing?

TMA: AIC people are becoming better educated. Their Christian faith has encouraged them to stress education. They are adapting and changing so they will always have a place. If one compares the AICs of a couple of decades ago with the AICs of today the advancement is obvious. There is a better understanding of the Bible which results in less stress on some of the traditional elements which may be in tension with biblical faith.

GI: What contributions are AICs making to the spiritual life of South Africans?

TMA: Their primary contribution is prayer for the healing of the whole person. Counseling is a major factor of that process; it is counseling at the grass roots level. There is a sense of community in our churches which is lacking in larger congregations and in society as a whole.

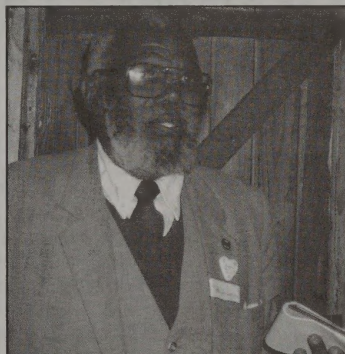
GI: How do AICs meet the needs of the rural people of South Africa?

TMA: The church teaches the biblical concept of love for one's neighbor, so that problems that arise between people do not cause enmity. One of the key goals is to uplift the

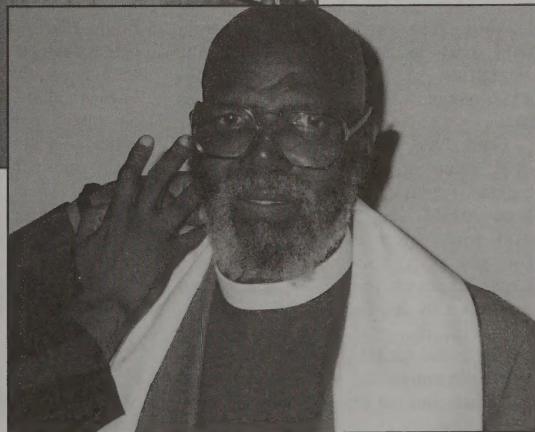
whole community—to be involved in development projects that serve everyone, not just one's church members.

GI: Do you also see AICs as having a role in urban life?

TMA: AICs are also very active in urban centers. We try to take everyone together. Basically the needs of townspeople are similar to those of country people. We all need a faith community to help us in our daily Christian walk. ■



Bishop T. M. Adonis





African Independent Church celebration in Lesotho

Mission Structures Change in Lesotho

by Angela Rempel

When Bill and Betty Enns returned to Lesotho, they began a different assignment than what they had previously.

Until 1995, AIMM workers in Lesotho and volunteers sent there by Mennonite Central Committee (MCC) worked separately. They met together at times for fellowship. Following the example of structural unity in Botswana as Mennonite Ministries, a Mennonite Ministries arrangement was drawn for Lesotho as well.

Until June 1997 there were several MCC volunteers working in the mountain highlands, plus Brian and Tricia Reimer from AIMM doing Bible teaching and work with African Indigenous Churches. Bill and Betty Enns were the Country Representatives jointly appointed and sponsored by AIMM and MCC. But in early June that year, both couples who related to the AIMM side of MM Lesotho left the country—the Reimers to resettle in Canada and the Ennses for an undeter-

mined period of time for healing and renewal following a number of traumatic and stressful incidents. However, Rev. Isaac Moshoeshoe continued as a Bible teacher with most of his salary provided in the form of a grant from AIMM to the African Federal Church Council. That left the MM Lesotho structure spinning like a washing machine badly unbalanced!

Initially, in the absence of the Ennses, Erwin and Angela Rempel, serving as country reps in Botswana, were appointed interim country reps in Lesotho. As the Ennses' absence lengthened, it became obvious that more than minimal maintenance was needed for the Lesotho program and personnel. In October 1997, Suzanne Lind, the MCC country rep for neighboring South Africa, agreed to work with the program and personnel issues for the MCCers in Lesotho, while Erwin Rempel continued with the financial aspects for both the AIMM and MCC portions.

During this time, the Executive Committee of MCC was questioning the need for country representatives and

MCC administrative offices in countries where personnel numbers were shrinking. With similar programmatic themes and few volunteers in the nearby countries of South Africa and Swaziland, those three countries were scrutinized as a location where some consolidation of MCC administration could take place.

By May 1998, Suzanne Lind was named the country representative for both Lesotho and South Africa MCC programs. This move, however, has lots of implications, one of which is essentially dismantling the Mennonite Ministries administration in Lesotho. The MM office in Maseru is being closed.

When Bill and Betty Enns returned to Lesotho in late July this year, they were appointed by AIMM only and are working with African Independent Churches. The MCC aspects of their previous assignment there have been transferred to others.

While Mennonite Ministries may not exist structurally, the desire is that all the Mennonite workers in those three countries will meet together regularly for fellowship, support and planning. ☐

Burkina Mennonite Church Names New Leaders

By Carol Bergen

Abdias Coulibaly has been named the new President of the Executive Committee for the Evangelical Mennonite Church of Burkina Faso. He succeeds Siaka Traore, whose three-year term expired spring of this year.

This is not the first time Coulibaly has served in the position of president of the Burkina Mennonite Church. But last time was very different, in that Coulibaly had no executive committee to work with, and was obligated to handle many responsibilities alone. From 1987 to 1990, his duties included not only running the Christian bookstore, but also overseeing four churches: Jigwera, Bonzon, Kotoura, and Orodara. As he begins his new term as president, Coulibaly retains pastoral responsibilities in the Orodara church. He no longer works in the bookstore, and Siaka Traore, the former president, will continue in his role of overseeing the other Mennonite churches in the province, which he resumed upon his return from biblical studies in the Central African Republic in 1990.

Coulibaly, a striking presence with his tall stature and a quick warm smile, admits that he did not grow up hoping to become a pastor. As the son of a pastor, he decided early on that the pastorate was not for him. In fact, for several years during his adolescence, he was not even sure that trusting God was for him.

It was at this point that Samuel Hani entered Coulibaly's life. Hani, a public school director, took an interest in young Coulibaly. He encouraged him to help with children's Sunday school, and gave him Christian books to read in French. Until then, Coulibaly's religious education had all been in Jula, with very few instructional resources. But with the French books, especially comic book style stories of the men of faith of the Old Testament,

"God gave me the conviction that if you give your life to Him, you'll have a guarantee."

With Hani's influence and his father's encouragement, Coulibaly eventually wound up in Bible school, Maranatha Institute in Bobo, run by his denomination, the Christian Missionary Alliance. "I was probably the only one in my class entering Bible school who did not intend to become a pastor!" He desired to serve the church as a lay leader, following the example of his mentor. His concern for helping improve the level of biblical understanding in the churches continued to grow, and he particularly enjoyed his Christian education classes.

Siaka Traore was Coulibaly's roommate in his fifth and final year, and during this year he was made aware of the needs in Kenedougou Province and of the work AIMM was beginning there.

Upon graduation in 1982, Coulibaly was obliged to assist his ailing father, and so in spite of his plan to stay out of the pastorate, he in fact spent the next three years pastoring his father's church in Wakara. He especially enjoyed starting a youth program in this church.

After these years of "pastoring by default," Coulibaly returned to Bobo to continue his plan. However, after several months of praying and soul searching, a growing conviction came that he was insisting on serving God in his own way, as a layman, rather than being willing to follow God's leading.

It was after one of these times of praying that he returned home to find a letter on his table from Traore, inviting him to work in Orodara. Seeing the invitation as God's will for his life, Coulibaly's struggle

to keep from following in his father's footsteps was over.

Coulibaly was married several years ago. His wife Cecil is very gifted in music and has made a big contribution in the women's ministries in the Orodara church.

Coulibaly hopes that in the future there can be a good relationship between the existing multiethnic churches that currently comprise the Evangelical Mennonite Church and the tribal churches that AIMM is working to plant. Because of the strategy of presenting the gospel in tribal languages, the missionaries have, until recently, worked independently of the existing churches, which are predominantly composed of people from outside the province who generally worship in Jula or French. But, points out Coulibaly, with AIMM having a history of bringing Mennonites together in the name of missions, he hopes that this tradition can be continued in the midst of the ethnic diversity of Kenedougou Province.

Recently, two members of the EEMBF Executive Committee have been appointed to help facilitate translation projects where AIMM is involved, namely Siaka Traore, working with the Samogho project, and Calixte Bananzaro, working with the Sicite project. ■



Left: Leaders of Evangelical Mennonite Church of Burkina Faso (left to right) Siaka Traore, Madou Traore, Calixte Bananzaro, Musa Traore, Felix Dakuo, Abdias Coulibaly



Below: Rev. Abdias Coulibaly and wife Cecil

Looking Ahead, Branching Out

by **Bryan Born**

As Bible teachers here in Botswana, there are few things that excite us more than when our class members catch a vision for expanding the Bible teaching ministry. When they see the importance of Bible instruction in their own congregations or in local villages, and feel confident enough to initiate these studies, there is a recognition that something important has happened. Our goal is to see the life-giving truths of the Bible disseminated as far and wide as possible.

Recently Bishop Paul Mogomela of the Diphapo Apostolic Church in Zion (visited North America in the Fall of 1995) approached AIMM missionary Tim Bertsche of Francistown about the possibility of Bible classes in the village of Letlhakane. Because of the long distance between Letlhakane and Francistown (over 200 kms), Tim was somewhat unsure about how to proceed. However Bishop Mogomela suggested that he could oversee the Bible class as he makes regular trips to Letlhakane to visit one of his congregations. Naturally we were all supportive of this proposal as it moves the Bible classes into a more rural area, and it will be overseen by a competent church leader. Bishop Mogomela has completed the Inter-Church Ministries study program and proved himself to be a devoted follower of Jesus.

Around the same time that Bishop Mogomela was approaching Tim Bertsche, Rev. Babusi Keabetswe was asking me, Bryan Born of Selebi Phikwe, about studies in the village of Mmadinare. While Mmadinare is only 25 kms from Selebi Phikwe, I already found myself with too many commitments. I also believed that Babusi was more than able to lead a class on his own. Like Bishop Mogomela, Rev. Keabetswe is a godly church leader and a devoted student of the Word. For this reason I asked him if he thought he could lead the studies. He answered positively and he is now in the process of organizing the Bible study.

While neither of these classes has formally begun, we're hoping that they'll be up and running in the next few months. Although we've been aware of class members who have been teaching our class

Our goal is to see the life-giving truths of the Bible disseminated as far and wide as possible.



Bishop Paul Mogomela

Hopefully more of our class members will catch this vision and have a desire to equip others with the Word of God.

material in their local churches over the years, this will be the first time that the classes will be recognized as part of Inter-Church Ministries. The students who successfully complete the courses will be awarded certificates in recognition of their efforts.

Meeting together as Bible teachers, we've come to realize that we need to do more to encourage Bible teaching in local congregations and rural settings. Hopefully more of our class members will catch this vision and have a desire to equip others with the Word of God. As

missionaries from North America, many local church leaders tend to view us as the experts and think that any new class should be at our initiative. We're hoping that these new starts by local leaders will help other class members realize that they, too, can start classes in their congregations or home villages. God's Word truly is "living and active" and we trust that we'll see more new classes in the future.



PETER FALK 1921-1998

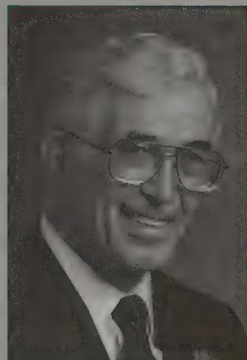
The 77th birthday of Peter Falk ended with him suffering a massive stroke which resulted in his death and welcome home to be with his Lord five days later on April 1. Peter's love for the Lord was very evident throughout his life and he shared his Christian convictions with boldness. His own expression of his philosophy of life stated, "The believer lives in the divine presence and serves the Lord at all times."

As a teenager he attended a missionary presentation where God used the phrase, "You also go into the vineyard" (Matt. 20:17) to impress on Peter the call to ministry. On July 6, 1947, he married Annie Rempel and together in 1952 they left for language study in Belgium en route to Congo for missionary service with Africa Inter-Mennonite Mission (Congo Inland Mission at the time) supported by the General Conference Mennonite Church.

While his beginning years of service in Congo were spent in evangelism and church planting, he quickly recognized that it was imperative for the church to define its concept of leadership training. For many years Peter devoted his efforts to founding, directing and teaching in theological training schools. In correspondence to the home office he underscored the importance of maintaining "our Mennonite and evangelical emphasis on the new birth, dedication and discipleship under the Lordship of Christ, non-resistance, the oath and other doctrines which we understand as basic New Testament teachings."

From 1974-1982 Peter and Annie returned to Canada to provide a home base for their children, Leola and Marvin. During this time Peter served as pastor of the Niagara U. M. Church. They then returned to Zaire (Congo) for five more years of involvement in theological training.

In retirement Peter served in various local ministries and his continued concern for students in theological training in Africa was evident through long-distance contact and support. His influence lives on today through the lives of the many people with whom he interacted.



WALTER M. SHELLEY 1933-1998

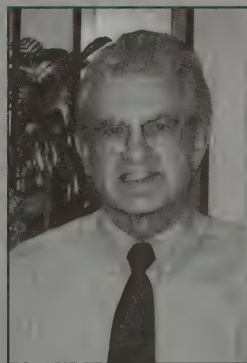
Caring service to others characterized the life of Walter Shelley who served with AIMM (sponsored by the General Conference Mennonite Church) in medical ministry in Congo from 1968-1977. Earlier, the Shellys were in Congo with MCC for two years.

He grew up in East Greenville, Pa., and met his wife, Elizabeth (Betty) Bauman, at Bluffton College in Ohio. Their four children, Mark, Lois, Arthur and Rob, remember, among many other things, Walter's style of "... simplicity he carried into so many areas of his life. Though he had many choices, he showed careful stewardship of his resources, even to the point of using his surgical skills darning socks the rest of us would have abandoned."

Trained in general and cardiothoracic surgery, Walter provided much needed assistance to patients at the Medical Institute at Kimpese, Congo. His first concern was for the needs of his patients. He was also active in training Congolese surgeons.

When the Shellys returned from Congo, Walter worked at St. Luke's Hospital in Pennsylvania and, at the time of his sudden death, was working at Appalachian Regional Medical Center in Hazard, Kentucky, where he had his first private practice in general and thoracic surgery.

Because of Walter Shelley's life, many people were blessed.



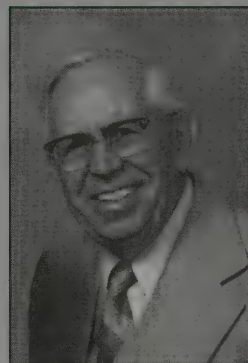
RUSSELL F. SCHNELL 1907-1998

At the age of 14 Russell Schnell sensed God's call to service in Africa and 11 years later in November of 1932 he obediently left for the Congo with his wife Helen, less than two months after their wedding. This call to Africa was to continue for 32 years. They were supported by the General Conference Mennonite Church.

Russell and Helen were first assigned to Charlesville (Ndjoka Punda) where Russell resurrected the old print shop for the production of Christian literature. He had a strong commitment to the distribution of Bibles and Christian literature, wherever he was assigned, which resulted in opening bookstores and being persistent in colportage work. In addition, he devoted much of his time to educational work. In 1950 the Schnells opened a new mission station, Banga, among the Bashilele People. They worked at Tshikapa from 1961-64.

When they returned to North America, Russell served as pastor in several churches until his retirement in 1987 at the age of 80 years after 55 years in ministry.

Helen resides at Glencroft Care Center in Glendale, Ariz. His children remember Russell for his sense of adventure and love of music, books, and games but most of all for his love for the Lord. This love for the Lord was the motivation in Russell's life wherever he was located geographically and many people were introduced to the Lord through his ministries.



AIMM News

Clerical Staff Changes

Cindy Neuenschwander terminated her employment with AIMM on March 6, 1998. She is now the office manager at Silverwood Mennonite Church, Goshen, Ind. We appreciate Cindy's dedicated service to AIMM for the past 4½ years. Rachel Nolt, who was job-sharing with Cindy, accepted full-time work.

Internship in Burkina Faso

Adam Roseboom, a junior at Moody Bible Institute, is majoring in applied linguistics and hopes to do Bible translation in another country in the future. As the required program internship he spent six weeks in Burkina Faso with three missionary couples—Phil and Carol Bergen, Loren and Donna Entz, and Gerald and Bev Neufeld—observing and helping with translation.

Medical Ministries in Congo

Dr. John Byler returned to Congo Oct. 6-Nov. 11, 1997, taking medical supplies and equipment with him. Dr. Byler treated patients at Kalonda and Nyanga hospitals and a refugee camp near Ndjili airport. He also gave several short seminars at Kalonda and shared in the hospital chapel service where he gave an invitation to make a decision for the Lord.

About half of the 35-40 people present accepted the invitation. This was the high point of the trip for him. He observed needs for spiritual renewal and public health programs.

Dr. John and Jeanne Zook with grandson Michael Roth traveled to Congo Oct. 27-Nov. 27, 1997. Zooks hoped to encourage church leaders and others by talking with them and listening to their needs. Dr. John and Jeanne also wanted to teach surgical procedures and patient care skills to doctors as they provided surgical services to people. They performed 23 surgeries at Mukedi Hospital over a seven-day period, 26 surgeries at Nyanga in 6 days, and again 26 surgeries at Kalonda in 6 days. The trip was a satisfying experience.

Long-term Missionaries Return to North America

Several long-term AIMM missionaries have returned to North America in recent months with no immediate plans for continued service in Africa. AIMM thanks the Lord and thanks them for their years of faithful service.

- Richard & Marilyn Steiner have retired to Fort Wayne, Indiana. Richard served in the Democratic Republic of Congo from 1958-1974 and he and Marilyn both served from 1985-1998.
- Richard & Marilyn Derksen have settled in Lancaster, Pennsylvania, on a

leave of absence from ministry in Democratic Republic of Congo. They began ministry in Congo in 1976.

- Elmer & Jeannette Thiessen have returned to Winnipeg, Manitoba, from Burkina Faso due to the illness of their 14-year-old son, Donovan, who is being treated for leukemia. Please pray for Donovan and the family. They have been working in Burkina Faso since 1986 and are now on a leave of absence.
- Gordon & Beckie Klassen began serving in Burkina Faso in 1990 and terminated ministry in 1998 settling in Winnipeg, Manitoba.

AIMM is Recipient of Shelly Gift

Walter Shelly continued his support of church and mission after his death. He left a life insurance policy worth \$890,000 with the beneficiaries named as Africa Inter-Mennonite Mission, General Conference Mennonite Church, Associated Mennonite Biblical Seminary and Bluffton College.

"He did this on his own, unbeknownst to me," said his wife, Betty. "We'd made arrangements for retirement. There was extra money, and he decided to take out another life insurance policy with (church organizations) as all the beneficiaries."

AIMM gratefully received \$141,141.67. It is anticipated that medical ministries and leadership training in Africa will be funded from this resource.

Missionaries Who Returned to Africa

Phil & Carol Bergen John-Mark, Maria



Phil and Carol Bergen and children John-Mark (13) and Maria (9) spent May to December 1997 on North America Assignment. During the summer Phil studied in Oregon with Summer Institute of Linguistics (SIL). Throughout the fall the Bergens visited churches coast to coast in five states and Alberta.

They returned to Burkina Faso just after Christmas to resume their translation work. Phil reported a marked improvement in his Jula language proficiency when they returned to Burkina—a phenomenon linguists have noticed among speakers temporarily separated from a given language environment. The Bergens are supported by both Mennonite Brethren and General Conference Mennonite mission agencies (MBMSI and COM).

Rick & Adela Bergen Micah, Joshua, Nicole



An Air France strike almost delayed the beginning of the Bergen family's

two-month North America Assignment, but they arrived in Canada on schedule in mid-June. After a two-year term in Dakar, Senegal, Rick, Adela, Nicole, Micah, and Joshua made Winkler, Manitoba, their home base. During the summer they were able to visit Providence Bible College, where Nicole began her freshman year in the fall of 1998 after the rest of the family returned to West Africa.

Upon return Rick resumed his duties as principal of Dakar Academy, and Adela continues language study and building contacts for the AIMM Wolof mission team.

The Bergens are members of Covenant Mennonite Church, and are supported by the General Conference Mennonite Commission on Overseas Mission.

Bill & Betty Enns



In July 1998 Bill and Betty Enns returned to Lesotho after a one-year North America Assignment. During the first six months they made 50 presentations to churches in both the U.S. and Canada, and attended the fall 1997 AIMM Council meeting in Quakertown, Pennsylvania. Bill and Betty were refreshed by visits with their children in Alberta and time spent in their home community of Schanzenfeld, MB.

Ennses have returned to a Bible teaching ministry with African Independent Churches in Lesotho. They will no longer be responsible for Mennonite Ministries (AIMM/MCC) Lesotho administration. They are sponsored by General Conference Mennonite Church Commission on Overseas Mission.

Late News: Because of the war and political unrest in Lesotho, Bill and Betty plan to return to Canada in early December 1998. The future is uncertain.

Gary & Jean Isaac



The Isaacs NAA from August 1997 to January 1998 was filled with family, travel, and visiting friends they had, in many cases, not seen for many years. Accompanying sons Mitchell and Stuart to Bethel College (Kan.) for the start of the fall semester, Gary and Jean enjoyed connecting with their sons' campus life and meeting their friends and professors. They also appreciated spending time with their own parents who live in Kansas and Montana. Amidst those events they completed more than 12,000 miles of itineration in 18 states and 1 province.

Back in South Africa, the Isaacs are involved in Bible teaching seminars among African Independent Churches. Gary and Jean are sponsored by the General Conference Mennonite Church (COM).

Gerald & Bev Neufeld Juanita, Jonathan, Kevin, Timothy



A two-month North America Assignment in 1997 offered the Neufeld family an opportunity to report on their work in Burkina Faso to several church groups. Gerald, Bev, and children Juanita (13), Jonathan (9), Kevin (7), and Timothy (4) also traveled to visit friends and family, before returning to Africa in mid-October.

They returned to their assignment in linguistics, Bible translation, and church planting work among Siamou-speaking people in Orodara. The Neufelds are

members of Crystal City Mennonite Church, Crystal City, MB, and are supported by the General Conference Mennonite Church (COM).

New Missionaries to Africa

Lillian Haas

A long-standing interest in linguistics and mission brought Lillian Haas to AIMM and its work in Burkina Faso. Lillian has had extensive training in literacy and linguistics, including courses through SIL. She spent 18 months in Korea teaching English, and more recently taught English to Chinese and Korean university students in Canada. This spring she participated in a study course on Islam. She will leave for language study in Switzerland this fall and arrive in Burkina in 1999 where she expects to work with the Siamou-speaking people.

Lillian is a member of Bluesky Mennonite Church, in Bluesky, AB, a congregation affiliated with the Mennonite Church. She is sponsored by the General Conference Mennonite Church Commission on Overseas Mission.



Jim & Paula Hanes Amanda, Aaron

Jim and Paula Hanes have been con-

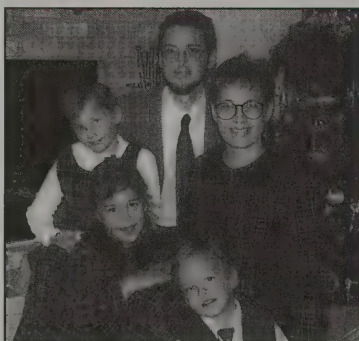


cerned about the Great Commission since they became Christians. When they attended Urbana '93 Conference they saw how God is working globally and considered how they might play a role. In the fall of 1994 they participated in an International Learning Visit to Hong Kong, China and Taiwan through General Conference Mennonite Church Commission on Overseas Mission that further excited them about mission work. For the past three years Jim has studied at Eastern Mennonite University. Along with their children Amanda (3), and Aaron (9 months), they will be arriving in Dakar, Senegal, in September for language study. They will eventually live in Louga and minister among the Wolof people as a part of a church planting team.

The Hanes are members of Calvary Mennonite Church, Washington, Ill., and are supported by the General Conference Mennonite Church (COM).

First-Time Short-termers

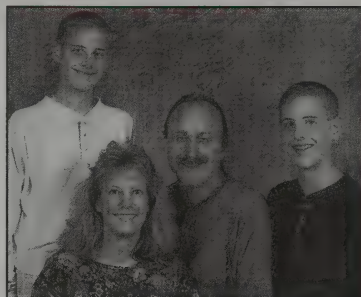
Clint & Carla Bergen Hannah, Gabrielle, Nicolas



In July Clint and Carla Bergen and their children Hannah (9), Gabrielle (6), and Nicolas (4) arrived in Burkina Faso. Clint is teaching at Orodara Kalanso for the 1998-1999 school year, and Carla serves as school hostess. An elementary teacher for ten years in California, Clint enjoys running, art, drama, and tending his olive orchard. Carla has a keen interest in music and hopes to sing in quartets and trios with other missionaries. She also enjoys reading, sewing, and crafts. Clint is brother of AIMM missionary Phil Bergen.

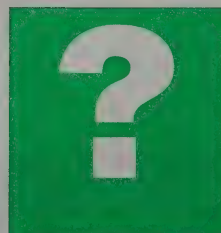
Clint and Carla are members of Country Bible Church, a Mennonite Brethren congregation in Orland, Calif.

Dale & Julia Moore Derek, Jeffrey



Dale and Julia Moore are very excited about the opportunity to serve as Orodara Kalanso house parents. The Moores had visited the Petersens in Burkina a year and a half ago. Experienced in wood-working, Dale hopes to work in the OK wood shop. He has worked in the National Elevator Industry for 20 years. Julia's interests include sewing, canning, gardening, and home schooling sons Derek and Jeffrey (twins—age 14). The Moore family was active in their home church, Grace Evangelical Mennonite Church, Morton, Ill., where they have worked with Sunday school, Bible school, and youth leadership.

They are supported through Evangelical Mennonite Church—U. S.



Should your picture be in this spot as a new missionary?

EXCITING MINISTRY OPPORTUNITIES AVAILABLE IN AFRICA THROUGH AIMM

Burkina Faso

—Field Team Coordinator

The primary role of this position is to coordinate the activities of the missionary team and to facilitate communication between Elkhart staff, missionaries and the Evangelical Mennonite Church of Burkina Faso. Emphasis is placed on the role of coordination rather than executive direction.

—Dorm Parents for Missionary Children

The actual location of this position is in Yamoussoukro, Côte d'Ivoire, where the Burkina Faso missionary children attend the school sponsored by the New Tribes Mission. Dorm parents are needed immediately if they do not already know French so that language learning can take place before the parenting responsibilities begin. Children in the dorm would be 4th grade through high school.

—Linguists

This is an opportunity to team with nationals in linguistic analysis of an unwritten language for eventual Bible translation with the goal of church planting. You could have the joy of helping people hear God's Word for the first time in their mother tongue.

Workers are needed among the **Bolon** and the **Northern Toussian** people.

—Church Planters

Team with linguists in a church-planting ministry among an animistic unreached people group. Live in a rural village and develop strategies for evangelism and church planting based on a mother-tongue approach, sensitive to cultural factors, contextualized but presenting a Gospel that is true to Scripture.

Workers are needed among the **Tagba**, **Bolon**, **Northern Toussian** and **Fulani** peoples.

Botswana

—Bible Teacher/Ministry Worker with African Independent Churches (AIC)

You will have the joy of developing and cultivating close relationships with AIC people by visiting them in their homes, attending AIC worship services and celebrations. The job description includes teaching Bible and Bible-related subjects to church leaders, lay people and/or youth in both formal and informal settings.

—Religious Education Teacher/Trainer

Duties will include some teaching of religious education and helping to develop the Religious Education Curriculum for grades 1-7 from the syllabus provided by the government. You can also be a "spiritual resource" to the staff by building relationships, encouraging and motivating. Availability is required by late 1998.

—Youth Pastor

A youth pastor is needed immediately for ministry with high school and university-aged students in a 500 member English-speaking interdenominational church in Gaborone. There would be opportunity to give special attention to the Mennonite missionary youth beyond the church setting.

—Parish Nurse

Botswana has the highest HIV/AIDS infection rate in the world. The parish nurse would be expected to work with Holy Cross Hospice, yet with time reserved to follow-up on contacts made by the Mennonite Ministries (MM) team members who teach Bible among African Independent Churches. The MM team members are presently addressing the HIV/AIDS situation through education in Bible classes and with youth in a peer counseling program.

—Carpentry Instructor & Production Manager

Use your carpentry skills to teach others and while you teach them carpentry share your faith with youth on a personal level. The Urban Industrial Mission, begun and managed by representatives from local churches, addresses the need for youth development and job skills through a carpentry training unit, commercial school and primary school.

Democratic Republic of Congo

Due to the political instability of the Democratic Republic of Congo presently, sending new personnel is on hold. However, in anticipation of solution to the conflicts we share the requests we have from the church for the following workers:

- Evangelist for Working with Local Evangelists in Training**
- Doctor or Nurse**
- Development Worker**

continued from page 5 **A Vision for Unity and Fellowship**

Rev. Moshoeshoe opened the meetings Friday evening by saying this was to be a revival conference. We were to worship together with the visitors from Botswana and revive our love for God and for each other. Deputy Bishop Mothibi from the Eleven Apostles Healing Spirit Church of Botswana spoke on Matt. 8:21-22 where Jesus says "Follow me, and let the dead bury their own dead." He said if we are to follow Jesus we must do it now. We must break from our old way of life and accept wholeheartedly the fullness of life that following Jesus offers to us.

Saturday morning I taught. Since Ascension Day (a public holiday in both Lesotho and Botswana) was only six days away, I spoke on what this day teaches us about Jesus. After discussing some questions in small groups, I suggested that Jesus' ascension into heaven teaches us that Jesus is truly God. He finished His work on earth, He entrusted us with a job,

He went to send us the Holy Spirit, He is our mediator at the right hand of God, and finally, He will come again just as He went. "Let's not stand staring after Jesus like the disciples," I told the crowd. "Let's be busy being His witness until He returns."

In the afternoon we heard several excellent choirs, and then Archbishop Adonis from South Africa and Bishop Masole from Botswana spoke about their Bible teaching programs. Bishop Masole waved in the air a handful of certificates that he has earned over the years and challenged others by saying, "Look at this old man. If I can still study and learn something more from the Bible, so can you. Get involved now in Bible study. It will help you and your church!" Rev. Moshoeshoe closed the session by handing out certificates to the students who had completed books in their Lesotho Bible study program. With clapping, singing and dancing, we encouraged one another by celebrating over the rewards of studying God's word.

That evening we watched a film of the

life of Jesus. Some continued singing, preaching, and praying for the sick far into the night.

In our closing session Sunday morning, Rev. Moshoeshoe led a communion service celebrating our unity in the Lord Jesus. The Youth Committee presented each of us with a gift—hats and brooms locally made from grass. "Take these as a sign of our appreciation for your presence with us. Know we have been blessed by our time together very much and may God help us to meet again soon, perhaps in your warmer country of Botswana!"

"Here, take my blanket," I told Bishop Masole Wednesday night as I snuggled into my sleeping bag, pulling my own woolen cap over my head. Wearing a track suit and socks, I would be okay for the night. "It will keep you warm. And tomorrow you'll see why we've come to Lesotho. Even though it's cold, I'm sure there are good things in store for us this weekend as we fellowship together with our brothers and sisters from the churches in Lesotho ..." ☐

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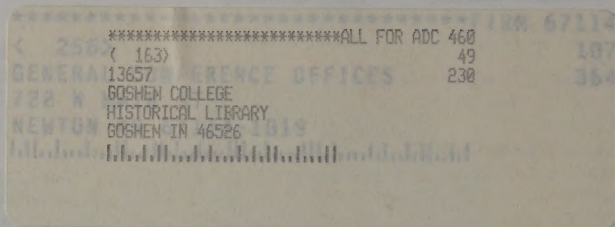
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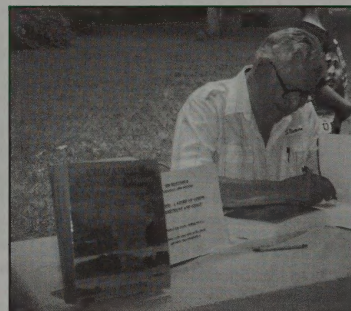
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Jim Bertsche autographing books at the AIMM picnic.

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